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The Bolsheviki and World Peace by Leon Trotzky

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Source: *The Journal of Race Development*, Vol. 8, No. 4 (Apr., 1918), pp. 507-508

Published by:

Stable URL: <http://www.jstor.org/stable/29738263>

Accessed: 01-08-2014 01:35 UTC

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fully makes it plain that he means "Not one ideal for all men, but a separate ideal for each separate man." A detailed statement of such an ideal capable of universal application is not possible, but Mr. Russell lays down certain "Broad principles, which can be used to guide our estimates as to what is possible or desirable."

Mr. Russell defines in the life of the individual two sorts of "goods," those in regard to which individual possession is possible, and those in regard to which individual possession does not hinder but rather promotes general equal participation therein. Corresponding to these two sorts of goods are two sorts of impulses, which Mr. Russell terms the "Possessive" and the "Creative" impulse respectively. The desiderata of a satisfactory individual life are, strong creative impulses, overpowering the impulse of possession, liberty to develop after the fundamental impulse, and self-respect or native pride. Political institutions are good or bad as they further or oppose the realization of these ends. Existing institutions are "Very far indeed from what they ought to be." In his analysis he concludes that the diffusion of power, by devolution, in the political and in the economic sphere, and autonomy, both for districts and for organizations, together with the abolition of capitalism and the wages system would go far to produce institutional changes favorable to the ideal individual life. He devotes himself briefly to Socialism as a system, pointing out deficiencies and weaknesses. In the international as well as in the national sphere he applies his principle of "Possessive" or "Creative" impulses and concludes, that as the problem of individual liberty and public control so the problem of national independence and internationalism can only approach solution as the nations of the earth turn from "Possessivism" to creative activities. The internationalist, in this spirit, will no longer desire for his country things which can only be acquired at the expense of others, but rather those things in which the excellence of any one country is to the advantage of all the world. 'Life and hope for the world are to be found only in the deeds of love.' Is this the voice of one crying in the wilderness?

M. H.

*The Bolsheviks and World Peace.* By LEON TROTSKY. With an Introduction by Lincoln Steffens. New York, Boni and Liveright. 1918. 239 pp.

Although at first thought the expectations aroused by the title of this book seem not to have been met, it contains implicitly

much information concerning Bolshevik policy, at least so far as Trotsky is its representative. The hasty work of a revolutionary Marxist, who considers himself and his followers the only creative force of the future, it is the gospel of proletarian internationalism to be attained through the social revolution.

The first six chapters are devoted to a discussion of the attitude of Socialism to the war, in the Balkans, Austria-Hungary, Russia and the West, and to war in general; whereas the last five chapters consider the Socialist International, the reasons for its collapse, and its hope for the future. Trotsky sees in the present war the collapse of the national states and with them the national socialist parties. "War is the method by which capitalism, at the climax of its development, seeks to solve its insoluble contradictions. To this method the proletariat must oppose its own method—the method of the social revolution." "The task of the proletariat is to create a more powerful fatherland, with far greater power of resistance—the republican United States of Europe, as the foundation of the United States of the World."

Immediate cessation of this war is necessary if the proletariat is not to be too far exhausted to accomplish the realization of this new state.

M. H.